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Must Remain in
Transcription Room

N 1640
August 3, 1969
Sunday Lunch/Coffee
Chardavogne Barn

Capa
Lunch

MR. NYLAND Of course, it is natural that we are a little quiet. And that on a particular day that we had made up our mind to do some extra work, with yesterday trying to finish a few things with the house, we have to start out on a very definite note. I tried to say something about that before I played a little bit.

One is faced with something that one doesn't know. One lives, regarding that, always in imagination for oneself; and whenever you are confronted with a fact which takes place for someone else, you start to consider the seriousness of such an event for the person to whom it happened. And, of course, for those who are near to him, and then for the friends who know about him and have a certain relationship, and all centers on, what is their experience? What is his experience? What is ours? Where do we place it? As an event which we are not so often reminded of? And at the same time it has to be within our domain of experiences. And to some extent maybe, it is that kind of reminder which can lead to a form of preparation.

But, again, how do we prepare? You can say that it belongs to general influences on us as a result of certain conditions, and that we as a group have to face it in a very definite way because it is not just something that happens. When it happens, something takes place in us, and we are faced with a tremendous difficulty of how to take it and what to think of it and to see why. Because if you ask that question; a young man out of his life, having to give it up as we know this life, or at least, as we try to know it. And maybe having a responsibility for his life. And then, through some force, or perhaps even wisdom

he is taken away from that what he intended to do. And he considered his life then as an opportunity for becoming free; and then, from our standpoint, he is free too soon. And what is it that is required for such a man? And what ultimately will be required for us? Because at what time will we be ready to die? And if we are not as yet ready, like we think that Fred was not ready, how do we know? What is it that might have gone on in him before?

Of course, one loves to speculate about it. When a person like that faces, maybe in a very short second, the fact of dying, what are his thoughts? If there are any. And then the entry into a new kind of a world, which, of course, he didn't know and we don't. And the assumption that is the only one that is satisfactory, is that simply such life continues without that kind of a form with which we were familiar and which was for him his means of freeing his life. And of course one thinks that one after death should have an opportunity to continue on that what during one's lifetime becomes important for oneself, and that we, in trying to become conscious, all the time have to face this particular problem: what are we trying to become free from? And what for do we wish to be free? And to what extent can we understand life as we have it now and as will have to be understood by a person who leaves this earth? And what is it on our part that we can do to help?

Because we don't even know how to help! We don't even know what is right for a person who leaves this earth and finds himself in different circumstances and conditions that we, of course, can never describe, in which there are, of course, laws that don't apply to us. And the laws that apply to us do not exist when there is no body, when there is no possibility of manifestation like we know on Earth, when there is no Earth, and still there is life. And what can we, still being

bound, produce or help with?

There are two things involved. One is the attitude towards him: What to do in the best of our knowledge and with full intention of a wish in one's heart. What can we in ourselves do in order to make it more adaptable? I don't want to say easier, because we do not know what Work is ahead of him. Maybe the continuation of what he set out. Maybe the interest in Work while he was here. Maybe he finds that, let's hope, it was the right direction. That then he finds more Objectivity of a possible world which he may have dreamt about and maybe for sometime he will not know, because I do believe that a person who leaves this earth needs a time of adjustment, and I think that in that little period, and we simply designate it as forty days, he stays in touch with the earth, but he is unconscious about the earth. And it is like a sleep out of which gradually he will wake up, and then finds himself in the spiritual world and then will start to understand tasks which are there for him, and I think at that time he will remember where he came from, and then most likely he will have to help finish what he left undone, without his fault, without any particular blame on him. That at the same time he left a wife, he left an expected child, he left certain things undone for which he was responsible; and how can he take the responsibility when he is away, and how can he influence that what is left? This is the one side for him.

The other side for us, and it includes Jean — What is there among us now as a real wish of a solidarity, to some extent and understanding of a task: What is there that we can do to help him? What can we do to free him from the bondage which we of course, in our - I would almost

say - stupidity, believe that we cannot give him up, and in such thoughts we hold on to him the same way as the difficulty would be for Jean to let him go because it is needed, but it is almost impossible.

And here we sit and we think and consider and we turn over one thought after another and we try to find some rhyme or reason in it. And we fail all the time because whatever interpretation we might make, it does not seem to fit, and some other interpretation doesn't fit some other way. And we ask for guidance, and we pray, and we are quiet, and we hope that somehow or other a certain light will be shed on this kind of experience for us. And not knowing what is good for him, what do we know about ourselves in our relationship towards him, towards Jean, and also towards each other as a group?

What do we feel as a group when a member leaves us and without, w ithout any doubt, without his wish. And do we hold on to that, do we wish him back, particularly during this period when, I think, he is asleep, that that what is spirit is not as yet adapted to the place where he will have to live, and that there is too much of the earth for forty days, an atmosphere he has to get loose from, and we will have to help because we can be at times conscious about such facts.

That is why I said this morning that when we close our eyes it is like having an experience of death. Silence. And I would ask simply that you will remember that, and that in such a moment in quiet consideration of yourself, and thinking about him and thinking about the relationships you had some more or less intimate but nevertheless a relationship based on the fact that you worked together, and he was on a few trips with us, that we know a little bit about his life that we remember Jean; and that we then in sitting, thinking, contemplating, pondering, really weighing, really emotionally becoming involved in this,

and trying to find a way out of how to express that what we feel; and in all honesty our wish to do the best thing we know how, for them, and for ourselves; and to use this, of course, for ourselves as a means of being reminded of the mortality of man.

That is really a terrible thing that occurs, that happens to us, because we cannot understand it at all. We don't know even why it should happen to us, when sometimes we think that we're on the road towards His Endlessness, that that kind of cruelty, because that's the way we call it, not knowing any better because we have no substitute of words for that what is the event for him. We only guess, and we assume, and we have to do what we can with whatever we have. We sit in a boat and we row. The kind of oars we have or the kind of water we are on: what is it that we can do, you might say, to keep going?

For me, such things, you see, are like all of us being on a train and going towards Infinity. And the train every once in a while stops and lets a passenger off. It happens every once in a while, ~~then~~ when we in life receive a little bit of a shock; it is like the train stopping for a moment. We get off at the station. We walk around a little bit. But the train also has stopped; and when the whistle blows, we go on again, and it's exactly the same thing as before. We return to our own seat in the car. There are other cases, of course.

In the case of Fred, the train leaves. He is free from the train. And what he will do, that depends on him.

And another time we get off the train and the train moves out; and we are undecided. Something takes place in us because we see that train go, and we are at the station, not knowing. And something terrible takes place, because the knowledge of that what moves as Life continues and we are not part of it, and we are not on the train any more and for some

reason we had been let out. And then, a moment of decision. And we start to run after the train because we can't let it go. Something was there; we knew, we remember. Not only our seat, but the train going. And we run on the platform. And if, thank God, we catch the last car, we jump in. We hang on, we're on the train, we are going again.

And then something most remarkable happens, because being on the train, we can walk through all cars. We can walk to the front, to the engine; we can walk back again, and from the platform look out (on) what was the past. We are going. We don't have to return to the seat we occupied. We can select another one, more conducive, more helpful. Perhaps it may have a sign on it; This seat is more conscious.

We can select, but the main thing was the decision to run after the train. It is still possible for us. If you are let off and die, no more of this kind of a train. And while you are on the train, the thought of being let off at a certain time without your wish because the conductor simply says, "You get off now; it's written in my book. This is the end of the road for you." And you may ask and say, "Let me see the book! Let me read it!" And he says, "No, that's not for you. I know because I am the master of this train. I run it. When I blow a whistle, it starts; when I pull the brakes, it stops, and all passengers are under my ~~control~~ command. And you, poor little passenger, you're not entitled to know, not even when you will have to get off. But I know well enough that if I tell you, it is the truth and then you, willing or not, you get off. That is the end of your road."

We're still on the train. And the train is still moving, because it is like the boat where the oars are used. And as long as that can go on, as long as we all are willing to pull our load, as long as we are willing to feed the engine with fuel, as long as there is something like an engineer which we call "I" to take care of the group and the

passengers, and that the passengers still have the liberty of selecting their seat, and maybe that the train is not too full, and that you're not crowded away, but maybe sometimes you have to fight your way through it, because you have to have an aim.

This is the idea of Death. This is how one looks when you face the fact that there are stations on the road and one may be marked with your name. And then you continue and continue, almost as if you expect the next station to be that. And you sigh a deep sigh of relief when the train keeps on moving and doesn't stop for you as yet.

And so it is the Train. And so it is Work. And so these are the opportunities. And one of us left and we miss him; and as we ride, we think, "What will happen?" And on the train is Jean. And at least we can do something, whatever it is that you wish, whatever you think is right, with whatever kind of a wish or feeling or your thought. You can help her. It is not sympathy. It is not crying with her. It is giving encouragement, hope, vision, perspective, and all you wish is for a person who has left, who has lost the wish for life, that you can show there is still life and assure that it is still worthwhile, only when one realizes one is on the Train of Life and has to continue with that until the conductor calls off your name.

What will we do? There is very little to say about that. Your thoughts are your own. Your feelings are your own. Whatever you wish to communicate with each other, do it in the right way. It is better to be quiet instead of being wrong. Keep things like these kind of experiences to yourself. Let them penetrate into you to the depth which your openness will allow. See where it can actually be received correctly, with what it is that you want to face that problem, and then in return you may be able to manifest in certain ways or to have thoughts

or feelings which may be helpful to those who are near, to those who can help, physically, to those who remember him as a member of their group. We are a little bit removed, although we do know a little. But we can always imagine; our imagination sometimes need not have any bounds whatsoever. And when you sit quietly and you let your imagination roam over the whole world, I hope then that in that case, there will be certain points at which it can attach and when such points are reached that the imagination will crystallize out into a little bit of reality which maybe you can send in the form of a thought or maybe even more materially in help, sending a letter, telephoning, considering what would I do in such a case, if something was taken away from me, If I saw the train stop and someone else had to get off and I continue on the train and leave that what I cared for behind - what would I give to help such a person?

To Fred.

~~END LUNCH~~

Continue here

COFFEE

COFFEE

So, we won't ~~---~~ we won't make it too long today because we have still a great deal of work to do. But, at the same time, what I said yesterday, I don't want to leave it alone. That is, even if we talk for half an hour, it might help you, to remind you of your own Life, because that's all I try to do. It's not that I want to give you Life. Life is in you, and there is enough, but it is covered up, and sometimes you have no wish to do anything about it, and ~~then~~ sometimes, of course, you want to, and then you do it at the wrong time.

How to learn really to live, and how to learn to ~~---~~ to be reborn, or to allow yourself to be born at times that then your inner Life can be ~~---~~ can be made vivid.

It's obvious, when it is a birth, that there has to be a conception. What is this kind of activity, the active element in the conception? It all takes place in your own Life; in your own personality; in that what is available. What is it that really gives you the impetus? I think it is not so much that what is in your heart, because I think your heart creates the conditions of reception. But what is needed is a very definite mental effort; a conclusion you have to reach that it is absolutely necessary to Work.

It is not that you can feel it, and then immediately translate it into a wish and formulate it as an activity. It goes really the other way. There is a reason why you happen to feel that something is needed. With that, you have to consider yourself as you are. For that, you need knowledge. For that, you have to know what is already in your mind as knowledge of yourself, because one cannot be foolish in expecting that your feeling, even if you deepen it, will give you clarity. It will only give you force; that is, it will help, and

prepare a condition. And the impetus, that is, the positive element, must come from your mind. It will never come from your body. Your body pretends; your body is interested in habits; your body is interested in the line of least resistence; and your body pretends to be positive. But when your mind actually starts to work, something is taking place in a certain section of your mind, and it need not be objective. It is something that belongs to what we talked about yesterday, of pondering. A realization of the deepening of what is formulated. It is that what you do with your mind directing the different forms of behavior. It is that you say to yourself certain things which, of course, can also be said in an ordinary way, without any particular emphasis, and which would be for you nothing else but an unconscious statement. And that you have to have a desire. This desire can be quite pure on the part of yourself, but it is not enough. You might say, the desire is in your heart, wishing to be taken. It is the necessity of realizing that ultimately it has to come from that kind of a wish. But the wish is not capable of conception. The wish is only capable of preparing a soil into which that what is actually the result of a conclusion - a statement to yourself that there is a need for your life to grow - that will give you the possiblity of that kind of conception, and then, as a result, there will be the wish to wake up.

So, for that reason, you must understand how much more is needed before the soil is prepared, and before there is the right kind of a thought. And it is that preparation for birth which is absolutely necessary for a person who wants to Work. It is not just because you happen to sit down and say, now I will Work. Much more is necessary for that kind of a preparation; to make - comparing it to ordinary sex matters - before the seed is prepared well enough to arouse conception in that what is in your heart.

Whenever one prepares for children in ordinary life; whenever one considers the question of sex in the proper light of procreation, there is a period of preparing seed, semen, on the part of the man. And we are so tremendously far from that kind of attempt, because everything regarding sex is just equalized and brought to the level of enjoyment, and the sex energy that is used is not at all prepared. It happened to be that what is natural.

When a man is a man, he wants to have children in his own name, with all the abilities that the father and a mother can supply. He doesn't want just natural child-- natural children who happen to come and go, and where it is just dependent on a little accident.

I do not know how you think about these things, and how you think even about marriage, and how you think about children. That's none of my business. But I'm telling you that many times children are conceived without even being wanted, which is, of course, much worse than just having them, simply because the body happens to be present and to be in a certain condition of desire.

When one talks about Work, one talks on a different kind of a level of conception, and then it is absolutely necessary that your heart is prepared to receive something. And when your mind then is in accordance with that, the mind is purifying itself in the form of thoughts which belong to a possiblity of evolution. The accent of the mind, in ordinary thought even, is indicating the wish to grow. It is then that kind of a consideration for oneself that you must know that certain things have to be done.

The mind is prepared by man number four. That's where the difference comes in, because Man Number Four is partly the beginning of an emotional

state. And it is, of course, there where the wish is, and where the wish is the acknowledgment of not being complete, and where then that wish from Man Number Four goes over to the "DO", the beginning of Intellectual Body. That is where the line is drawn on the diagram. That is where the triangle of the ~~do, re, mi~~ DO-RE-MI of Kesdjian body connects up the third point which is the "DO" of Intellect; and that ~~do~~ DO of Intellect, when it becomes functioning regarding the possibility of further growth, is, in its ~~do~~ DO, turned towards the Conscious area. And that's what I'm talking about.

I'm talking about the possible conception between that what is mind in that state and that what is heart in the Wish. It is the point at which the mind is at ~~do~~ DO, turned towards the upper level of existence which we call 'Conscious area'. It is the point at which the Kesdjianian body is at the state of ~~fa~~ FA, where there is this wish to go over into an emotional state. And the conception is the relationship between ~~fa~~ FA and ~~do~~ DO, constantly having in mind the wish to unify the triangle which is between the ~~do~~ DO of Kesdjian, the ~~fa~~ FA of Kesdjian, and the ~~do~~ DO of Intellect. And that ~~a~~ good conception as a result then having a Wish to Work, is the unity of that triangle, and the contact with the Conscious area is the line between ~~fa~~ FA and ~~do~~ DO.

I hope you have these kind of diagrams clear in your mind so as to understand what I am talking about, because if it is clear, it is not theory, but it explains why conception of that kind is necessary for a real wish that you want to Work. Otherwise, you stay ~~in~~ within the realm of an ordinary little bit of interest belonging to Man Number ~~1~~ One, ~~2~~ Two and ~~3~~ Three. And whatever that is, as curiosity, has absolutely no chance of ever bringing anything about that could become Objective. And to some extent, I accuse you of that, because I don't think you understand what is needed for Work. You don't know as yet, and it is not a question of

spending your time, and it is not that I ask you to stop your professional work, All I want is the right kind of an attitude of wanting to know; wanting to make sure that something in your life ought to take place; and that is very far, every once in a while, much too flippant. And the reason I say it, is that if there were something crying out in you, something that is really alive and wishing to create, in the sense now that I mean it and I have explained it, there would be something in the questions, there would be something in the excitement of yourself of the wish to have a satisfaction which could be indicated by the short---shortness of your breath, or sometimes being out of breath because something is alive that you want to satisfy. And you are so far removed from it; That is, as far as life is concerned if you wish to grow. If there is the possibility for yourself and you realize the necessity that you have to evolve, and that there has to be a renaissance, The reason why you don't have it, is that you, in ordinary life, don't have it. In ordinary life you are wishy-washy. You are not intent, than only when there is a dollar at the other end of the line.

Work for work's sake in the ordinary sense of the word; for the love of work; for seeing something that you really want to do even if it is creation artistically or the desire to find out the meaning of things in ordinary life with science or philosophy. Your interest in what you do; in that what is maybe even profession; that what is the necessity for those, particularly, who are interested in the activities at the Barn, because they are fed by the Barn and they operate in ordinary life. And in ordinary life there ought to be this desire to make something of that kind of an attempt. And that applies to everything that we are trying to do. There is not as yet enough wish, and

for God's sake, what else do you want? Because opportunities are there; they are given in a general way. You don't have to do anything else but Work. The investment comes from the group as a whole. It is there without any worry, because you can have it, if it is worthwhile. There is enough already invested in certain activities, and it's not from a bank, and the bank is not after you for interest. It is an investment clearly given, an opportunity to work in a store, to have material that you can sell or make and do something with, in which you are helped. With all kind of people who could help you if you need it, where there is enough dexterity around us that you could ask; where also can be help given if you ask properly. And that it is not the question of earning money then only earning your living by means of it, because if the emphasis was on money, we would be rich. But the emphasis is on Work for yourself. And if you want to earn enough so that you can make yourself self-supporting, eighty per cent of the sales is yours. Where will you find this kind of arrangement? Where will you go in the outer world and find a bank that will give you so cheap an opportunity? And there is no end for the wish for that kind of an opportunity. You know that; everything that is reasonable we will be able to do, if it can stand water, it will be all right; it must not leak. And then, with that, the attitude that one has towards it, is not always correct. And whatever experiences I have had, there's no particular reason to tell about it. It's disgusting, to say it in one word. It is not right, and sometimes I say, the hell with all of it. Why should I worry? If I stick to Work and explain to you, as well as I can, what I think is Work; if I base it on All and Everything and in that way, try to follow in the footsteps of Gurdjieff, I fulfill my task, and I adhere to that what he has asked me to do. But I do a little different and a little

more maybe, and sometimes, I think, a little bit more stupid, because here is this place. That, you might say, could be tolerated, even by Gurdjieff, because he had Prieuré. But I wish to extend it, in order to have a contact with the outside world and the roots growing in the Barn. And that that happens to be just the way I look at it, and it was not the way Gurdjieff looked at it or did it, and not wanting to do it for whatever reason, and I do it for whatever reason. But it's quite easy for me to stop all of it and still stay within the bounds of my conscience. And then, when I see that there is not that kind of an appreciation which I think ought to be there; and I see the misuse of time and energy and money; if I see the attitude, and damn it, if people get drunk, I hate them. When I see sloppiness, it's inexcusable. When I see efforts which are not honest, it is despicable to me.

That is what I mean. And that has to change, because if that doesn't change as attitude, real posture becoming emotional in quality, you will never Work. You will still pay a little lip service. That's why I say, put your house in order and Work so that at least you have a decent kind of a living, even in poverty. Control your god damn temper. Don't be superficial all the time. Walk the way you wish to walk, as if something is in you that represents Magnetic Center or Objectivity, or the wish to want to live, and to exude it as an atmosphere so that when you come to this Barn there is nothing else but this kind of wish to maintain a form of life which you don't find in New York.

Every once in a while I scold, and I get angry, and it is not anger. It is that kind of sadness that comes out in these kind of harsh words, as if I want to emphasize something that really comes from the depths of my heart. And it is that kind of sadness, when I see all of you, and when I see how you grow up, and how sometimes week after week goes by

without really showing any kind of a desire to change even. And, as usual, when I say these things, then, of course, I turn around and I say, it isn't so bad, and there are others who do this and that. Sure, I know all of that. I've lived my own life. I know well enough what it was at times. That's why I can talk the way I do. I couldn't talk this way unless I didn't know—if I didn't know by my own experience, and that's why I warn you.

So, link it up with what I said at noon. Get on the train. Now, of course, I don't want to repeat again that little symbolism. Something is going on; something is really alive; something is maintained by a few, at times, very seriously, and you must know that I realize that. You must know that that is the one kind of a thing that I, you might say, profit by, and that will help me not to have any bad dreams, and it will help me to get up in the morning with a desire for a new day, and that I see how certain things do take place; and I see how sometimes there is real sadness and sorrow on the part of some of you when certain things have not been right and you know it; and maybe there is even a change of heart at times; and still I will continue to say that it is not enough.

How you will be the judge of that, and how you will want to take what I say; that is your own conscience and I leave it at that.

When I was in Boston this last Thursday, I was a little cantankerous, also, for the sake of the Boston group, so I call it. And I assure you, it's not because I want to be angry because I like it. I hate it myself. And therefore I promise, that today I have given you fair warning. I have told you what I really think is still needed. I think that there has to be a change of heart on the part of several, and that that what is already changing could still be increased a little. But, it is not up to me, and I will refuse to refer to it again and again. I will let go

with anger. I will leave it all to you—to you all, to die or to live. It's up to you. I've said enough. I don't want to keep on repeating these things, that's not my life. That is why I say it today, because today there is a possibility that from tomorrow on I can live in that little section that I want to devote to some other kind of work. I've threatened myself, and I've talked and promised, and I've said it ad infinitum. I've said it so often that people won't belive me anymore when I say I want to write, I want to do something to Firefly. But I will do it. For that reason also, tomorrow no work here. Quiet. Give me a chance so that I can eat my own words. You help me if you do then, what I ask. When we Work, we Work. When we don't Work, you think about Work, or you apply it in your daily life, or you do what you can with the memory of the Barn, or whatever it is that you wish to do. Either one or the other. And the other is that represented by statements of anger and sadness, that other I will drop now and I will not say anything about it anymore. I promise you from the bottom of my heart. It is your responsibility now, not mine.

Good night.

END

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